

ARTICLES MINI-

stred by the Reuerend Fa-

ther in God. *Anthony* by the grace

of God Bishop of Chichester, to the

Churchwardens throughout the

whole Diocesse of Chichester, at the

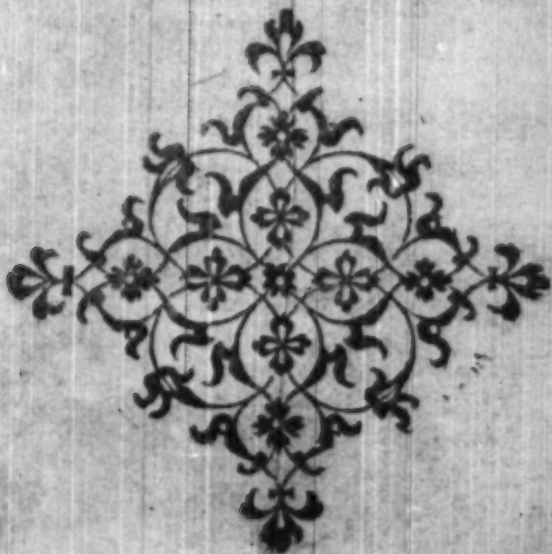
visitation begun there the 6 of

September 1600, and to

bee enquired of quarter-

ly within the saide

Diocesse,



Imprinted at London for Tho-
mas Charde.

1600

1604

1600

A. p. 397.



Imprenta de San Juan
de los Rios
1800

Articles to bee enquired of within the Diocesse of Chichester.

Touching the place of Common Praier
in the Church.



Whether the Chauncell, Church and Chappell bee sufficiently repaired as well in Stone, Timber, Leade, Tyle, Glasse, as all other necessary things, & if they bee not, through whose default this is omitted.

2 Whether your Churchparde bee sufficiently fenced and decently kept, & the trees therein growing not spoiled.

3 Whether the walles of the Church bee within whited, & beautified with fruitfull sentences out of the holy Scriptures: and paved comely in the bodie of the Church & the Chancell.

4 Whether you haue in your parish Church & Chappell, all thinges necessarie for the setting forth of common praier and administration of the Sacraments, namely the booke of Common praier, two Psalters in prose and meter: the English Bible in the largest volume, which now is authorisid by consent of the Bishops of this Realme: the two tomes of Homelies: the Paraphrases of Erasmus in English: the table of the ten Commandements of God: a conuenient Pulpit well placed, a decent table standing on a frame, for the holy Communion, with a faire linnen cloth to lay vpon the same, and some couering of silke, buccaram, or other such like, for the keeping cleane thereof, a comely Communion Cup of silver, with a couer of silver for the same, which may serue for the administration of the Communion Bread: a decent Surplus with large sleeves: a Register booke in parchment of Christnings, weddings, & burials: a sure cofer with three lockes & keyes for the keeping of the said register booke.

5 Whether all monuments of supersticion bee defaced and cleane remoued: as Alters, Idolostes, Copes, Vestments,

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Holy water, Stockes, Images, and all popish bookes either Latine or English.

6 Whether you haue a Clarke, Sexten, or decon, to assist your priest dutifullly in reading the psalmes, first lesson, the Epistle, and such other seruices : & also to keepe the bookes and ornaments of the Church, the Church it selfe, the quier, the Communion table, the Pulpit & the Font, faire cleane and decent, against the time of seruice of the Communion, Sermon and Baptisme, and by whom he is chosen.

Touching seruice vled in the Church.

7 Whether there bee any within your parish, or else where nere about the same, and within this Diocesse, to your knowledge or as you haue heard, that commeth not to Church, but is a recusant in that point : or that commeth, but vseth not to stay during the time of deuine seruice and Sermons, or doth not receiue the Communion in his parish Church, three times yereely at the least.

8 Whether doe you know or haue heard any within your parish, or nere about the same, within this diocesse, to heare or say Masse, or any other seruice not publicquely allowed, or to receiue, entertaine, or lodge any priests, seminaries, Iesuites, or other depzaues or mislikers of the Ecclesiasticall state or gouernment, and what bee their names.

9 Whether you doe know or haue heard of any, within your parish or nere about the same, within this Diocesse that vseth to diswaide any person from the Religion now professed, or to perswade any to the Romish religion.

10 Whether doth your Parson, Vicar, or Curat, or the Parson, Vicar, or Curat, or any other of any other parish within this Diocesse, nere vnto you, to your knowledge, or as you haue heard, vpon sundaies and holidaies, vse to say morning and Euening Praier, and the Letanie distinctly, and in such manner & forme, and vnder such words as are set forth and prescribed in and by the booke of Common Praier : if no, then what other forme or manner, hath he or doth he or they vse, & what hath he or they omitted or added in any of the premises, other then is in the saide booke expessed.

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11 Whether doth your Parson, Vicar or Curat, or the Parson, Vicar, or Curat, or any other of any other parish, within this Diocese, and nere about you, to your knowledge or as you haue heard, vse the ministracion of the Lords Supper and Baptisme, the instruction of children, solemnization of Matrimonie, the visitation of the sicke, the buriall of the dead, and the churching of women, in such manner and forme, and vnder such words, rites and ceremonies, as are set forth and prescribed in & by the said booke of Common praier: if no, then what other forme doth hee or they vse, and what hath hee or they vsed to adde or omit of, in or about the premises, or any of them: & doth he or they vse to omit the Ring in Marriage, and crossing the Childs head in Baptisme.

12. Whether hath your Parson, Vicar or Curat, or any other within your parish, or else where nere about the same, & within this Diocese, to your knowledge, or as you haue heard, preached, declared, vttered, or found fault with, or spoken any thing against the said booke of Common praier, or any thing in the said booke expressed, or against any doctrine, office, function, or calling Ecclesiasticall, within this Realme by publique authoritie established: or against the ordinance & election of Archbishops, Bishops, Priests, Deacons, or any of them, and what was the same thing or fault so found, vttered declared, or preached, and by whom.

13 Whether hath your Parson, Vicar, or Curat, or any other within your parish or else where, nere about the same, and within this Diocese, to your knowledge or as you haue heard preached, declared, vttered, spoken, or signified in writing, word or dede, any thing in liking, maintayning, extolling, commending, or perswading, of any other doctrine, discipline or any other forme of Common praier, election or ordination of any other offices, officers Deacons, Pastors, Elders, presbyteries or Ecclesiasticall Censures, then are by the lawes and statutes of this Realme established.

14 Whether you haue on Wednesdaies and Frydaies seruice in your church and chappell, according to order appointed for all our necessities set forth by authoritie.

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15 Whether your Parson, Vicar, or Curat, doe every Sunday when ther is no sermon, read plainly some part of the Homelies prescribed to be read : or whether any of them not being found to haue sufficient abilitie to preach, or not lawfully admitted therevnto, doe take vpon them to expound any part of the scripture & therby omit the reading of the homelies.

16 Whether the Communion bee administered every moneth, where there be ~~forty~~ households in the parish otherwise once every quarter at the least at the discretion of the Minister.

17 Whether your Minister, or any other within the parish or else where in this Diocesse, to your knowledge or as you haue heard, hath published, spread abroad, deliuered, solde, or uttered, or receiued, retained, or kept any English bookes set forth by an English papist beyond the seas, either against the Quenes Maiesties supremacie in matters Ecclesiasticall : or against true Religion and Catholike doctrine, now receyued or set forth by any other within this Realme or else where, against the state of the Archbishops, Bishops, and Clergie of this Realme : or against the doctrine, orders & ceremonies now retained by publike authoritie.

18 Whether your Parson, Vicar, or Curat, doe preach or cause to bee preached, every moneth one Sermon at the least, and whether there-in they doe foure times in the yere, teach the people that all foraine vsurped authoritie is iustly abolished : and that the Quenes Maiestie is and ought to bee the supreme gouernour ouer all persons, & in all causes, as well Ecclesiasticall as ciuile, within hir dominions.

Baptisme.

19 Whether your Children that bee in no great perill of death, bee baptised after the last lesson of Morning prayer at the Font, vpon the Sunday or holy day next after the birth thereof, with Godfathers and Godmothers that can say the Catechisme, the Lords Prayer, the Articles of the Christian faith, & the ten Commandements, and whether your Minister, hath refused to baptise any child at any day in the weeke, in case of great weakenesse.

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20 Whether any child borne within your parish, hath not bene baptised in your parish Church.

21 Whether your childezen baptised at home in cases of extreme weakenesse and infirmitie, be brought to the Church after their recovery, that the Minister may examine whether they be lawfully Baptised or no.

Matrimonic.

22 Whether they haue married any maner of persons without the bannes asking thre senerall sundaies or holy daies in time of deuine seruice, in the presence of the people.

23 Whether they haue solemnized any marriage in the night season, or at vnlawfull time of the day.

24 Whether they haue married any of diuers parishes without a certificat of the bannes asking, from the Minister or Curat, where the parties dwell, or else doe solemnize any marriage out of their owne Church, or marrie any in their owne Church, which be not of their owne parish.

25 Whether your Minister or Curat exhorteth yong persons not to make any contract of marriage priuately or openly, without the consent of their parents & friends that haue authoritie ouer them, according to Gods law and mans law.

26 Whether they marry any that cannot say perfectly the Lords praier, the articles of a Christian mans faith, and the ten commandments of God.

27 Whether any man haue two wiues, or any woman two husbands.

Visiting the sicke.

28 Whether they haue bene dilligent according to theyr duety, in visiting and administering vnto the sicke, to call the lost sheepe to Christes fold by repentance, comforting them with godly and wholesome sentences out of the sacred scripture & Gods word, whereby they may put their whole trust in the mercies of God in Christes death our Saviour, condemning the world, and in forgiving all men as they would be forgiven at Gods hand.

29 Whether they haue exhorted all persons, aswell in health as in sickness, to make their Testaments, and dispose

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pose their goods, for the discharging of their consciences, the quietnes of their wives and children, & satisfieng of the world.

30 Whether they doe exhort their parishioners to cause a bell to be tolled for them & their families in the time of their sicknesse, to the intent they may be commended vnto Gods mercy by the praiers of other men.

31 Whether they haue called vppon them that haue made their testaments, to bestow according to their abilitie some part of their goods vpon the true workes of mercy: as vpon the poore and nãdie, vpon the fatherlesse and motherles, vpon desolate widowes and marriages of poore maidens, vpon the maintenance of the ministrie & Scholes, vpon the reparations of the Church, high waies and such like, and whether the Churchwardens call for the same.

32 Whether they haue bene diligent to bury the dead being brought to the Churchyard, vsing no other ceremony then is appointed for burials.

33 Whether after the decease of any person there is any more ringing then one short peale before the buriall, and another after the buriall.

34 Whether there bee any excessive ringing or toling vsed vpon sundayes or hollidayes, or their euens, sauing to common prayer, and to a Sermon, or such as doe not tend to supersticion, and to the maintenance of popish purgatorie and of praier for the dead.

Communion.

35 Whether they vse out of the pulpit in a publique assembly to read the communion against sinners once euery quarter, immediatly after the Letanie is said vpon some Sunday or holliday.

Touching the Function of Ministers.

36 Whether your Parson, Vicar, or Curate, doe trauaile diligently & painefully, according to their abilitie to set forth true religion, to adorne the same with the examples of good life, to beate downe, vice, supersticion, Idolatry, papistrie, & all manner of heresies: to exhort all men to vnitie, peace, and brotherly loue, & to their dutifull obedience to their Prince & such
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as hee in authoritie vnder hir, vnto the diligent hearing, reading, and teaching of Gods word.

37. Whether they indeauour to haue the parishioners to say seruice and sing Psalmes in prose and meeter with them in the Church.

38. Whether they say the common prayers, reade their Psalmes and Chapters, and other prayers, so audibly plainly and distinctly, in conuenient time, and at such a place, as all the people may well heare, and vnderstand the sence thereof to their edifying.

39. Whether they vse after morning and euening prayer sayd, to bestow themselves in godly meditation of god learning, and instructing of youth.

40. Whether they vse the exhortation set forth in the administration of the Lords Supper, thereby to stir vp theyr parishioners to the oftner receiuing of the same.

41. Whether they haue admitted any notozious offendour or malicious person, or any notoziously knowen to bee out of charitie, or that hath done any open wrong to his neighbour eyther by word or by dede, to the holy Communion, without open acknowledging of their fault and reconciliation.

42. Whether there be any in your parish, that readeth any priuate Lectures in the same, or bleseth exposition of scriptures in any priuate mans house whatsoeuer, or that preacheth any Doctrine of inuouation, to with-draw the people from theyr due obedience: and whether any preacheth, and doth not at certaine times in the yere, minister the Sacraments, and say seruice according to order. Also whether any new presbiterie or consistorie of Elders bee in the parish erected, or any priuate Conuenticle of those whose eares ich with singularities, and impertinent matters, in the which schismaticall Ministers bee admitted to deale in the Ecclesiasticall function and such as despise rulers & speake euill of them that are in authoritie, or whether any of your parish contribute to such schismaticall dealings and conuenticles.

43. Whether doth your minister or any other, vse any solemn Feastes or publique exercise, vpon any day not appointed

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pointed by publique authoritie : and who were at the sayde feast or exercise.

44. Item. whether doth your Parson, Vicar, or Curat or any other, preach, expound, interpret, exercise or Catechise, in any priuat meetings or conuenticles within your parish wher are the same held, and who resort thereto.

45. Whether doth your Parson, Vicar, & Curate, at their Sermons, Lectures, or exercises, pronounce all that forme of prayer for hir Maiestie and the whole Realme, set forth in the end of the Quenes Injunctions.

46. Whether doth your Minister bid all such holidaves and fasting dayes, as are appointed by the booke of common prayer, and say seruice vpon the same holidaves, and vpon euery Wednesday and Friday : and doth any of your parishioners worke vpon any of the sayd holidaves.

47. Whether your Parson, Vicar, or Curat, doe Preach, expound the Scriptures in his owne cure, or in any other place, not being lycenced so to doe by the Ordinarie.

48. Whether any Curat or Minister bee suffered to serue in the Church, before hee bee examined and admitted by the ordinary in writing vnder the seale of his office, and before he shew his licence vnto the Churchwardens.

49. Whether the Register of all weddings, burials, and christnings within your parish, be well kept, and a coppie of them once euery yere, within one moneth after Easter, transmitted to the register, and whether the Quenes Maiesties Injunctions be quarterly read.

50. Whether yerele in the Rogation weeke, for the better knowing and retayning of the circuite of your parish, & for the obtayning of gods blessing vpon the fruits of the ground, the Parson, Vicar, or Curat, the Churchwardens and certaine other of the substantiall of the parish, with other of the younger sort, walk the accustomed bounds of the parish, saying or singing in English the hundred and thirde, the hundred and fourth psalmes, the Letanie with an homily deuised for that purpose, and other deuout prayers.

Behaviour of Ministers.

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51. Whether your Parson or Vicar be resident upon his benefice, and keepe hospitalitie according to his abilitie.

52. Whether they keepe their mansion houses and chauncels in good sufficient reparations.

53. Whether they keepe in their houses any persons, men or women suspected of euill life, or of euill religion.

54. Whether your Minister or Curat be suspected of any notorious crime, as of filthie lucre, conetousnesse, adulterie, blasphemie, perurie, drunkennesse, idlenesse, filthie and baine talke, or else is flaundersous in any part of his conuersation, thowso brawling, fighting, quarrell picking, & peace breaking.

55. Whether they haunt ale-houses, tauerne, Innes, or any suspected place, or vse any vnlawfull gaming, as dauncing, carding, dicing, hawking and hunting.

56. Whether your Minister and Curate doe vse at home and abroad such apparell as publick order appoynteth to bee decent for them to weare, and that their wiues, children and families, bee appareled handsomly without vanity, and great charges fit for the calling of their husbands, and doe vse the Surples at the time of common prayer.

57. Whether your Parson or Vicar hath at any time since the thirteenth yere of the Quenes Maiesties raigne, made any manner of lease or graunt of his Parsonage or Vicaridge, or any part thereof, he being absent and not resident upon the same, to any other then to his Curat that dyd or doth serue his cure in his absence.

Schooles.

58. Whether the Scholemaisters & Teachers within your parish, be examined, allowed or licensed by the Ordinarie vnder his seale, whether they teach the Grammer set forth by King Henry the eyght, and no other: whether they teach any thing contrarie or repugnant to the order, Doctrine, and ceremonies of this church of England by publique authoritie established, and whether they teach the Catechisme in Latin, set forth Anno. 1570. and allowed, and such other Godly learning, as may induce them to godlinesse, true religion and good conuersation.

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59 Whether they doe encourage the youth committed to their charge, to the loue of true religion, and godlines, causing them daily, comming and departing from the schole, to pray vnto God for increase of learning & godly life, and also teaching them such sentences of the holy scriptures, as may frame them to feare God & liue vertuously, and also causing them to say grace in English before meat & after, and to giue thanks to God for all his benefites that they at any time receiue of his mercy, and not of their deserts.

60 Whether your Scholemaisters be negligent in teaching, or else be common officers, farmers, artificers, or otherwise intangled in other affaires, that they cannot benefit their scholars in learning, and what scholemaisters be in any priuate house.

61 Whether as well the Scholemaister as the scholars doe come to schole and leaue it in due time and houres.

Hospitalls.

62 Whether your Hospitalls, spittles, and Almes houses, be well repaired and godly bled, according to the foundation & auncient ordinaunces of the same, and whether there be any other placed in them, then poore impotent and needy persons, that haue not wherewith or whereby to liue.

Churchwardens.

63 Whether your Churchwardens be chosen purely one by the parish, or the maior part thereof, and the other by the Minister, vpon the day accustomed.

64 Whether at any time heeretofore, the Churchwardens, or the Minister, or the parishioners, or any of them to your knowledge, or as you haue heard, haue with-held or detained in their custody, or haue sold, wasted, spent, or otherwise alienated any of the Church goods or stocke.

65 Whether the Churchwardens purely in writing, make their accounts to the parish, as well of all receipts as of their necessary expences.

X 66 Whether they doe leuy for not comming to the Church to heare deuine service vpon sundaies & holidaies, xij. pence, for euery person absent without lawfull cause; or present euery such

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such person.

67 Whether they doe waſt or ſpoile any part of the church goods & whether they call for all manner of legacies giuen to the poore of the pariſh, to the reparations of the Church, and ſuch other good uſes, & whether they call for the mony due to be paid for thoſe that are buried in the Church.

68 Whether the Miniſter of the Church & the Churchwardens, doe certiſie in writing vnder their hands and ſeales to the Ordinary at leaſt wiſe 14. daies before the Aſſiſes or quarter ſeſſions, throughout all the whole yeare, all ſuch perſons as be abſent from hearing diuine and publique ſervice in the Church, the ſpace of a moneth together at any time, that the ſame certiſicat may be deliuered to the Juſtices, and the offenders therein indited according to a ſtatute, what lands tenements, annuities, or goods or chattels are belonging to any uſe about the Church and in whole hands the evidences thereof remaine.

Midwines

69 Whether your Midwines be honeſt, ſober, and ſkilfull, void of ſuperſticion, drunkenneſſe, & vnfamely behaviour.

Of the Pariſhioners.

70 Whether the Pariſhioners and euery of them doe come dayly vpon the ſundaies and holydaies to church, or kept open his ſhop, or done any worke vpon any ſuch day, or vſed at any time to braule or fight in the Church or Churchyarde, or vſe Maygames, Lords of Miſrule, dauncing, on the Sabbath day, or holy day in time of deuine ſervice.

71 Whether any that keepeth an Alehouſe, Tauerne, or Inn or any other, ſuffereth any to daunce or play at any vnlawfull game, or vſereth any meate or drinke, in time of diuine ſervice, either of Sunday or holiday.

72 Whether there be any within your pariſh, or nere about you within this Dioceſſe, ſuſpected or knowne to tell fortunes, to help men to things loſt, vſe charmes, witchcraft, ſorceries, withlayings, prophecieng, or any ſuch other ſuperſtitious and deuilliſh illuſion: whether any within your pariſh haue committed adultery, fornication, or inceſt, or be a common drunk-

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karde, or a common swearer, or an vnlawfull vsurer, aboue ten in the hundred, or is suspected of any of the premises.

73. Whether any within your parish do entertaine or keepe in his house, or other place, any woman suspected to be of leinde life, or any woman with childe, and after hir deliuerie shall suffer hir to depart, befoze she haue done pennaunce, and how many such haue you knowen or heard of.

74. Whether the people vpon any occasion do eate or drinke in the church, or any excommunicate person hath intruded himselfe into the church at the time of common prayer, and who doth keepe company with any excommunicate person, knowing him so to be.

75. Whether euery householder, their wiues, children and seruants, doe vse to make prayers vnto God euery morning, befoze they goe to their worke, and euery euening befoze they goe to bed.

76. Whether they, their Children and seruants, bechane themselves reuerently in time of common prayer, preaching, or ministring of the Sacraments, without walking, talking, sleeping, or disturbing the congregation.

77. Whether euery Parishioner haue framed himselfe to receiue oft the holy Communion, and hath receiued at least thirse the Communion this yere, according to the dutie of a Christian man. and namely at Easter last, or receiuing haue not signified the same to the Minister, or haue not come to the Minister to be examined and to be better instructed touching his duety towards God and man.

78. Whether any man woman or child, vse to occupie himselfe otherwise in the Church in the time of diuine seruice, then in praying and in marking attentiuely, that which is read or preached by the Minister.

79. Whether there be any in the parish that presume to execute or to minister the goods of those that be departed out of this world, without an administration or probate of testament, or haue falsified, or suppressed the will of any person, or any executors that haue not fulfilled the testators will, & hath not lawfully proued the same will befoze the Ordinarie.

80. Whether

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80. Whether any childe bring bozne since the thirtéenth yere of the Quéenes Maiesties raigne, hath not béene brought to be baptized at his parish church.

81. Whether any milliuér oꝛ doer, hath had his pennaunce oꝛ any part thereof omitted, without consent of the Bishop himselſe first had.

Patrons of Benefices.

82. Whether your Parson oꝛ Vicar, oꝛ any other for him, hath for oꝛ in respect of any summe of money, reward, gift, profit oꝛ benefit directly oꝛ indirectly, oꝛ for oꝛ by reason of any promise, agrément, graunt, bond, covenant, oꝛ other, assurance, of oꝛ for any summe of money, reward, gift, profit, oꝛ benefit what so euer, directly oꝛ indirectly, procured oꝛ obtained the gift oꝛ presentation of his benefice.

83. Whether you know any Patrone oꝛ any Aduousoner in your parish, that hath made a gaine by any colour, deceit, oꝛ simoniacal pack, in bestowing his benefice, oꝛ by receiuing money, oꝛ promise of the lease of the whole, oꝛ of part, oꝛ by reseruing his owne tithes, oꝛ any pension to himselſe, his childe, seruant oꝛ friend.

84. Whether doth your Parson oꝛ Vicar, let out, oꝛ suffer any to enioy his benefice, oꝛ any part thereof, oꝛ giue any pension out of the same, oꝛ suffer any man to holde oꝛ enioy his owne tythes, oꝛ to enioy any of the glæbe land.

And you shall make and bring in your presentments touching all the Articles aboue mentioned, within four-teene dayes after the feast of Easter, Saint Iohn the Baptist, S. Michaell the Archangell, and the natiuitie of our Lord.

FINIS.